778 notable little stone with lots of agricultural
789 power. The objects which are possessed by the
614 suku and ama have no magic power; they are
823 only a form of wealth.

The eight kampongs of the Mudakaputu ge-
621 meente are:
832

1. Leloba
2. Wailolong
3. Lewohala
4. Lewoneda
5. Mudakaputu
6. Watuwiti
7. Riang Kamiŏ
8. Riang Kanali

237 Economic note: The tusks are like the stone
583 money of Yap. They are the basis for the local
436 economy, but have little intrinsic value. The
452 non-existent tusks of Larantuka are even better,
and the folklore concerning them is fantastic.
They are reckoned with and theoretically ex-
changed when they don't even exist. They keep
the marriage system going. They are parallel
to pure paper credit--something like interna-
tional balances.

621 The first six kampongs are the old time kam-
173 pongs. They were founded by the five sons of
Lenurat or their descendants, who came out of
Ili Mandiri. Thus the situation runs something
like this:

Sons: (1) Belawaburak founded Leloba. (2)
Kewelulk founded Wailolong. (3) Kewaka founded
Lewohala and Lewoneda. (4) Bampowa founded
Mudakaputu. (5) Mado founded Watuwiti.

Daughters: (6) Emma married a man of Tand-
jung Bunga (and the folk there call the people
of the Blakang Gunung region "blake," i.e.,
mother's brother). (7) Hingi married a man of
Adonara (perhaps the people there would also

797 178 ever, he says that this was not caused by misfortunes. I asked about the Catholics trying to kill all of the old culture, and he said that they use no force. I gave the case of [314] the church and the taboo on the expense of rebuilding a korke, and how the Catholics allowed for the great cost of a new church in Riang Kamië. He saw my point, but then when I asked about the sale of tusks in order to pay for the church, he said that this was a suggestion of the Riang Kamië folk themselves (no urging by the priest?) and that this was to be done only by a few families or groups which set the disastrous fire.

583 452 This led us on to a talk about the tusks. He says that they do not need many to keep the marriage system going. Thus both in Wailolong and Leloba they have about twenty-five left today. This is enough. But they must have at least five, as this is the minimum price for a girl. As long as they have the price for one girl they can keep the system going on a credit scheme. This is amazing. It is necessary, and absolutely so, to keep five.

I told about Roworeke, which has lost all their tusks, and he said haggardly that this might possibly happen here, but he didn't want to think of the results. The minimum number of five holds for this part of the district, but in the Riang Kamië sector it is only three, so they could keep the system going with a minimum of three. The reason Roy is so firm on this matter concerning the tusks is that he insists that one cannot get married without tusks, or at least credit for tusks. There is nothing else that can be used for the bride price. Thus there are no animals, gold, money, or anything else used.

684 231 Error: I said before that the animals killed in the incest cases were part of the bride price.